

7. Implements of sacrifice, bestowers of
loud-sounding, sport, like the horses of
INDRA
champing the grain.

8. Do you *two* forest lords, of pleasing
form,
prepare, with agreeable libations, our sweet
(*Soma*)
juices, for LSDEA.

9. Bring the remains of the *Soma* juice upon
the
platters ; sprinkle it upon the "blades of *Kusa*
grass;
and place the remainder upon the cow~hide.^a

SUETA VI. (XXIX.)

SteAHSE?A^b continues to be the reciter: the deity is INDEA. 5
the
metre, *PariktL*

1. Veracious drinker of the *Soma* juice,
although *vargaxxvu*.

^a This verse is addressed, the Scholiast says, to
Harisehandra,—
either the ministering priest, or a certain divinity
so named: no
name occurs in the text. It is not very clear what
he is to do.
Apparently, he is to place what remains, after the
libation has been
offered, contained in *patera* or platters,, upon some
vessel,—the
Scholiast says, upon a cart (*sakatasypari*)—and,
having brought
it away, cast it upon the *Pavitofa*, which is
explained, in the com-
•ment on the *Yaj-ur- Veda SanMtd*, to mean two or
three blades of
Kusa grass, serving as a kind of filter,—typically, if
not effectively,
—through which the juice falls upon a sheet, or
into a bag of
leather, made of the skin of the cow (*gas ticaeh-i*).
According to
Hr. Stevenson, the *Soma* juice, after expression,
is filtered
through a strainer made of goat's hair, and is

received in & sort
of ewer, the *dronahilasa*. Here, however, the
directions apply to
the *ucfohhisMt*, the remainder, or leavings; such
being the term
used in the text.

^b *S'unahsepa-li&s* been directed by the
*Viswaderas** it is said in
the *Brdhmana*, to apply to *ZncJra*.